
Read Matthew 9:1-8

Everything Is Going To Hell,' Said The Man And Asked For The Bible

A man was sick and they brought him to Christ. He had very little faith if any, for those that brought him were the ones that Jesus credited with faith. It is the people with faith that make an impact upon the world. People with no faith have no chance. Life goes to pieces for them. They may have some success in an outward sense, but they lose the purpose in life. Kipping expresses the ideal of a number of people:

"Ship me somewhere east of Suez where the best is like the worst, where there are no Ten Commandments. And a man ran raise a thirst.

To tell such people that they could worship God, and that Jesus must be the center of their life is something so silly to them. Seek ye first the kingdom of God and his righteousness may be all right for church people, but not for them.

They must be tackled by the men of faith. Here was this sick man, and one day four men come to him and put him on a pallet and carried him off to Jesus. They were good men, men of faith. They are the type of men that make this world a decent place in which to live. If there were no such men, all men would become beasts. They are the men that give part of their time to

work for their fellows. They may teach a Sunday School class, and they may go and visit a sick brother. They are the men and women who will back up the pastor in his work, and who turn their backs on shady deals and who would not take advantage of any man. God give us many such men.

They are the men who are willing to confess their Christ. They are intelligent men, but they have more than intelligence, they have faith.

Last week I made a trip to Chicago. I got to talk to three businessmen on the train. We talked politics and business. They held that people are unhappy even though they make good money. They blamed it on the government. They called every one a communist that was not an old time rugged individualist. We talked and talked. Finally one of them said, As far as I am concerned I don't see what is going to happen. Everything is going to hell.

I had not told them that I was a preacher, and then I said: Perhaps you are right, things are hell-bent unless something happens. Then he looked at me and said: "To tell the truth, I would not be surprised if we have to get back to the Bible."

"Well, I said, I personally believe that you better trust in Matthew, Mark, Luke and John than in the commentators.

That closed the conversation. They all wanted to sleep now, and I hope they may still be thinking that it is better to get back to the Bible.

The man in our text got to Jesus in a rather strange manner. They could not get him through the door, so they took him up on the roof and let him through there. But he got to Christ. It is not of so much importance how you get there, but you must get there. He alone can heal.

You must get to Christ, and the public has a right to demand of their preachers that they preach a real gospel, that their message is Christ-centered, and that they do not aim to please men, but God.

The truth is that sin must be removed, and sin can only be removed by forgiveness, and forgiveness can be obtained only from God.

Man is not by nature a Christian man. By nature he is against God. But the grace of God may turn his heart.

When you hear the message about the salvation of Christ, that he wants to dwell in your heart through the Holy Spirit, and you hear your sins are forgiven, then you get new strength and you will, like the man who took his bed and walked home, be able to live in a new manner.

—J.M.J.

News and Notes

Word has been received of the death of Mrs. N. O. Berthelsen who passed away in an Omaha hospital, March 30. Funeral services were held at 2:00 April 2, 1959 at Pella Lutheran Church in Omaha, Nebraska.

Brooklyn, N. Y., H. C. Jersild, Pastor. Sunday, March 15th, was a historic day in Salem Church. It marked the 18th Anniversary of the breaking of ground for the new church and the 17th Anniversary of the dedication of the new church. The day was celebrated with solemn ceremonies. One very impressive ceremony in connection with the celebration was the dedication of the new Hymnbooks by Dr. Jersild at the 11 o'clock service. A Memorial Fund, in memory of Miss Carrie Nielsen, a loyal and active member of many years standing, has been established in the interest of the new Hymnbooks. Donations could also be made in memory of other departed dear ones. Mrs. Viggo Andersen was chosen by the congregation to receive contributions, and by her constant and untiring efforts evoked a very generous response and achieved remarkable results. The sum of \$400.00 was donated, and 100 Hymnbooks were purchased. The Easter Issue of the "Salem Messenger" carries Mrs. Andersen's Report of donations made in memory of Miss Nielsen and other departed dear ones. Following the dedication the Hymnbooks were distributed, and the remainder of the service was conducted according to the new ritual.

Salem Church is in the midst of an intensive drive to pay off the mortgage on its "White House," and, as a very practical way of celebrating our 18th Anniversary, people were given the opportunity to make another payment last Sunday on sums still outstanding on the Intention Cards given to the Building Fund Committee last year. If all who have made pledges to pay additional amounts respond, we may be able to pay the full mortgage when payment becomes due in October 1960. If we can have a mortgage burning at that time, our 19th year of service will be an unforgettable Anniversary.

At the conclusion of the 11 o'clock

Sunday morning service on February 22nd, the Sunday School of Salem Church, Brooklyn, gave its annual George Washington Birthday Luncheon. Red, white, and blue furnished the color scheme for the occasion. The tables were very attractive with runners, flowers, and candles decorated with small axes. There was a diversified program, featuring several piano solos, by members of the Sunday School. The children in the Cradle Department sang two songs, the second of which had gestures to convey the meaning of the words. One of the boys recited an inscription appearing over the entrance to Mount Vernon. The inscription was a beautiful eulogy to George Washington. During the course of the program there was presentation of pins for the number of years attended.

Emma Larsen

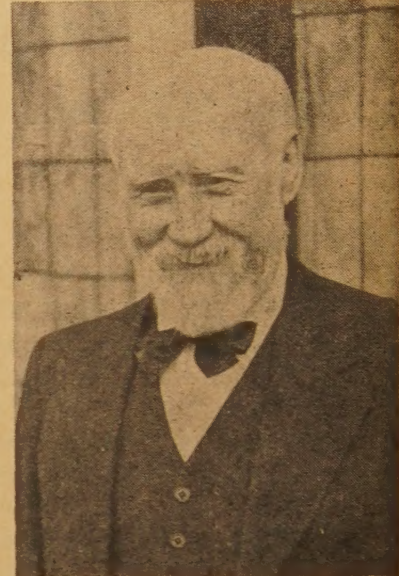
Kaj Munk's ORDET (The word), in Carl Dreyer's film version, will be shown in the Dana College Auditorium at 3:30 and 7:30 p.m., Sunday, April 19. The film received the Grand Prize at the Venice Film Festival and was chosen by the National Board of Review as the "Best Foreign Film of the Year." The reviewer in the New York POST called it "one of the most powerful films ever made in the service of religious faith."

Minneapolis, Minn.—Pastor and Mrs. Elmer Anderson entertained at an open house in the parsonage for members and friends of Immanuel Lutheran Church in Minneapolis on Sunday afternoon, March 1. Before refreshments were served, Pastor Anderson led in a singspiration and devotional period, with a greeting being given by Dr. K. M. Matthiesen, predecessor to Pastor Anderson and a member of the congregation. Assisting Mrs. Anderson with the serving were Mrs. A. R. Petersen and Miss Christine Jensen, President and Secretary respectively of the Immanuel Women's Guild; Mrs. Eugene Jacoby, Mrs. Richard Gursky, Mrs. Fritz Anderson; and Misses Charlene Scott, Jean Scott, Joan Scott and Karen Hansen.

Mrs. Karl Olson poured. Prior Pastor and Mrs. Anderson's arrival the congregation redecorated the parsonage.

Plans are being started at Immanuel Church for a Preaching-Teaching Reaching mission to be held in October in cooperation with Lutheran churches of all synods in the city.

Marcus, Iowa. The Nazareth Lutheran Church of Marcus has been merged with Carmel Lutheran Church, an Augustana Lutheran congregation. These two churches united under the name, Faith Lutheran Church. Nazareth had about 100 baptized members.



The late Pastor Niels Bentsen

Reedley, Calif., Clarence I. Lund. Pastor. During the current winter months, the Ebenezer Congregation had had the able assistance of Miss Thelma Tollefson, Division of American Missions, N. L. C., in organizing and carrying out a more effective program of ministry and outreach to the total community, that is, ministry to all, regardless of financial ability, national origin or social status. Growth in awareness of the necessity to reach out to all people within the parish responsibility area is evident among the people of the congregation. Ground work for total outreach has been laid in various ways. During a two week period in the summer of 1958, a Caravan Team made nearly 3,000 calls on behalf of the church. Through the various efforts the church bears witness.

(Continued on page 7)

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Editorials and Comments

In the Hands of the Cowboys

Last year at this time we wrote about cowboys and church statisticians. The statisticians are like the cowboys coming in to the ranch to brand the sheep and the cattle. During the past year we have had a chance to think a bit more about those flashy fellows in their high boots on their fast horses riding across the prairie with six-shooters and lassos. They will get their man no matter how sly he is.

"The Wrestler" in today's column, "Juggling in the Council Room" made us think again of the flashy cowboys, the church statisticians. It seems as if The Wrestler is no longer content to be a wrestler. He aspires to be a cowboy and get on a high horse and ride about catching and branding the sheep and cattle.

Here the cowboy closes in on a church council. You can see him sneak about in the dark. He cocks his six-shooter and pushes open the door into the council room and says, "What are you doing? What are you doing to the membership list?" he thunders.

The council is frightened. The men try to explain. But the cowboy says, "I do not want to listen to your explanations. You are not reporting all the sheep to the boss. You cannot get away with this."

The councilmen argue that they are not certain whether this or that sheep should be counted, because one was found dead yesterday, and the wolf was chasing another. One was sick and another had eaten too much of the new grass.

But the cowboy said: "Never mind your explanations. They simply indicate you want to cheat the boss. I will make the count and I will brand them. You will pay so much per head to have them in this pasture, or else."

The cowboy is a flashy fellow. He talks with great confidence. The poor pastor (shepherd) is completely overawed. He walks out into the yard and he looks at all his sheep, the sick and the dying, and the little ones. He walks about and looks at them all. It will take much care to make some of them strong. Then he muses, "I suppose I better forget about them. Just chase them outside. Let them run away." He goes over to an old sheep. "You old sheep, I am sorry for you. But the cowboy has just been here. You know how strict he is. I will have to put you outside the yard."

The sheep looks up with such a despairing look and says, "But then I may lose my life."

The shepherd answers, "I know it sounds mean of me, but such are the orders. We have to try to nurse you back to health, and you know the price of antibiotics now that this is expensive. And then they even tax us to keep you. The cowboy reports you to the boss and I will get a bill of \$15.00 just to keep you one year."

The sheep, however, talked back to the surprised shepherd: "I can well understand your problem. But you don't need to count me. I will be happy just to be here. If I get well and if I don't die, you may count me again, and I will help you to make the \$15.00. There was one great shepherd once who told a story about the

fig tree that did not bear fruit. The boss wanted it cut down, but the gardener begged for the life of the tree. He said let it stand one more year, and then it may bear fruit."

The shepherd went back in and warmed his coffee. As he sat there smoking his pipe he thought that the sheep was right. You cannot count the dead as if they are alive. If there is no fruit then both the tree and the sheep should be thought of as dead. Next year they may be alive and strong, and then I can report them to the boss.

As he sat there thinking he fell asleep and he had a dream. He saw himself surrounded by a great many cowboys with lassos. Each one was swinging his lasso, but they were not trying to catch the cattle, but the shepherd. They all had smart lassos made up of mimeograph paper. Report this, report that. Report membership, gain or loss. Report communing members, confirmed members and contributing members. Do you have a stewardship committee? Do you have EMV? Do you have TV, radio or other things? Do you have systematic giving? How many tithe? How many calls did you make? How much grass is there in the pasture? How many holes with water? Each lasso got him. He was completely exhausted as he lay there on the ground.

But then another group came. They were not men but good looking women in smart riding outfits, and they had the cutest lassos. They were the WMS statisticians. We want to know how many women you have? How many are active? Any Junior missionary societies. What do you do in the circles? What do you do for foreign missions? They were so nice about it, yet he also felt their lassos tighten about him.

Then he woke up. It was good it was only a dream, but right beside his coffee cup was a great pile of reports, and he closed his eyes once more.

The shepherd woke up shaking all over. "How can I do all this? And the bad part is that it is not a mere dream. It is much worse than a dream."

The shepherd sat thinking: "How can I get away from all those cowboys and get to take care of my sheep? They make the sheep so restless that they are losing weight all the time. They have no wool and they are so skinny. O, if I could find a pasture, where the cowboys cannot find us."

But a voice cried out to the shaking shepherd: "Impossible, impossible!"

However, in the distance the shepherd seemed to hear another voice: "Quench not the smoking flax."

Scrip Sundry

Scrip Sundry, our popular columnist, has fallen in love with The Ansgar Lutheran. This may be seen in his column today. We almost hesitate to print it, but since we often get brickbats we feel we ought to print this declaration of love.

Scrip himself always says just what he thinks about a given subject. Sometimes he may be rather negative, but we have to admit that he makes us think, and that is why we appreciate him.

Church News *from here and there*

'SATISFACTORY PROGRESS' BEING MADE BY DR. FRY

"Satisfactory progress" in the condition of the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was reported today by his attending physicians. Dr. Fry has been seriously ill with a kidney ailment.

Dr. Fry was taken to New Rochelle Hospital, New Rochelle, N. Y., early Monday, March 9, after suffering a severe renal colic during the previous night, as a result of a blocked kidney.

He was taken to the hospital in a state of shock and in a greatly weakened condition, with his blood pressure far below normal and with a severe infection of the kidney.

His attending physicians said that without the use of modern antibiotics—the oldest are only 15 years old—it is doubtful if Dr. Fry would have survived.

His doctors are pleased over the "gratifying progress" being made in restoring normal functioning to the body, with marked general improvement, although the obstruction remains.

Additional x-rays will be taken to discover if the obstruction has changed position. Meanwhile, Dr. Fry's blood pressure is moving upward to a more normal level.

Dr. Fry's illness has resulted in the cancellation of all his activities temporarily as ULCA president, as president of the Lutheran World Federation and as chairman of the Central and Executive Committees of the World Council of Churches.

An April trip to South America for the Lutheran World Federation's Latin American Conference in Buenos Aires has been canceled.

TEXAS LUTHERANS PLAN \$7,000,000 TEACHING HOSPITAL

Erection of a \$7,000,000 two hundred and fifty bed teaching hospital in the Texas Medical Center at Houston, Tex., is planned by the Central Lutheran Activities Council of Harris County.

It will be the eighth hospital in the center and the third sponsored by a church group. The Texas Methodist Conference operates the Methodist Hospital, and Episcopalians operate St. Luke's Hospital.

The Baptist-sponsored Baylor University College of Medicine is one of the center's teaching and research units.

2,275,931 REFUGEES REPORTED STILL NEEDING HELP

An estimated 2,275,931 refugees overseas still need help in resettlement or integration, the director of the Lutheran Refugee Service commission said here.

Vernon E. Bergstrom of New York told the commission at a meeting at Minneapolis that 1,010,000 of the "non-integrated" refugees are in the Far East, 1,048,000 in the Middle East and 217,931 in Europe.

The commission is a joint agency of the National Lutheran Council and the Lutheran Church - Missouri Synod.

Urging the body to support enactment of further federal legislation for refugees, Mr. Bergstrom said such measures should provide for admittance of refugees as part of permanent immigration policy.

He also recommended admission of a fair share of "hard core" cases, an unlimited number of orphans, victims of Communist tyranny and other compassionate cases as human need and world conditions demand.

More than 150,000,000 of the world's people have been uprooted thus far in the 20th century, Mr. Bergstrom said. He noted that the United States alone, since World War II, has spent more than \$926,000,000 in material assistance and resettlement and has admitted 700,000 of the victims of oppression and war.

"But the challenge still remains," he said. "Even while the uprooted are being assisted, more become uprooted."

Because of the magnitude of the remaining refugee problem, the United Nations has asked member nations to designate as World Refugee Year the period from June 30, 1959, to July 1, 1960, he added.

SPECIAL PRAYERS FOR PROTESTANTS OFFERED IN SPAIN

Special prayers for relief from "difficulties" at the hands of Spanish authorities were offered by Protestant congregations in places of worship throughout Spain.

Members of Protestant Churches and various Evangelical sects prayed especially for the removal of "pressures" assertedly brought against them in this predominantly Catholic country.

The special services coincided with a worldwide day of prayer for Protestants in Spain sponsored by the National Association of Evangelicals in the United States.

In a statement announcing the observance, the American Association charged that during 1958, Spain "renewed its suppression of Protestants." It said "local governments permitted a number of new church buildings to be erected to accommodate growing Protestant churches and then, after they were built, prohibited their use."

Prayers offered in worship centers of the Spanish Reformed Church were for "normal liberties" for Christians in Spain "outside the jurisdiction of Rome."

Other prayers were offered for Christians—Catholics as well as Protestants—in Iron Curtain countries.

SUNDAY SCHOOLS FOR ALL AGES URGED

Sunday schools are the only institutions of learning that have no alumni because they are "for all ages in all places," the Rev. William Kirschke of Calvary Tabernacle, Chicago, said at Washington, D. C.

He told a Sunday school convention of the Assemblies of God that even the aged need not miss their religious education if churches would only bring Bible instruction to them wherever they may be.

Addressing some 3,000 delegates from 20 states and Canada, the minister called on all Christians to have as much zeal for their faith as did St. Paul the Apostle "who walked 5,880 miles and sailed 6,770 miles."

The Rev. Bert Webb of Springfield, Mo., assistant general superintendent of the Assemblies, asserted that if Sunday schools were expanded in this country and abroad "many of the world's problems would be solved."

"Dollars invested in missions will make unnecessary millions for defense," he said. Mr. Webb also is president of the National Sunday School Association, comprising some 40 evangelical denominations.

MINISTER MAKES NEWS: TALKS AGAINST PROHIBITION

When a minister talks against prohibition—that's news.

When he calls it a "hypocritical farce" before a group of beer salesmen—that's controversial news.

It happened at Minneapolis where Dr. William H. Alexander, pastor of the First Christian church, Oklahoma City, Okla., told salesmen and officers of the Minneapolis Brewing Co. that prohibition in Oklahoma has caused "murder, rape...and wholesale living-alie."

"What I have seen taking place under the sanctimonious, respectable and.... 'religious' standard of prohibition is as horribly hypocritical and basically unchristian as any social situ-

tion I have ever witnessed," he said. Dr. Alexander added that "many intelligent people" believe prohibition has been kept legal in Oklahoma largely by the bootleggers and conservative religious groups."

"I am sure that the greater majority of the latter classification do it sincerely and in what they believe to be good Christian faith," he continued, "but it has caused police corruption, gangsterlike methods, lack of power by which to protect young people, murder, rape, and perhaps worst of all, a wholesale living-a-lie by tens of thousands of good solid citizens many of whom are members of various churches."

CHRISTIANITY HOLDS ONLY 'BEACHHEAD' IN WORLD, MODERATOR SAYS

Although the Church has done much to advance Christianity throughout the world, it has gained only a "beachhead" in most countries, the moderator of the United Presbyterian Church in the U.S.A. said at Chicago.

Dr. Theophilus M. Taylor of Pittsburgh, Pa., told some 350 national

church leaders at a moderator's conference, that even in this country, only a "bare majority" of people are in any sense related to the Christian Church.

"We are in a position where we must consolidate our outpost beachheads, preparatory to driving inland," he declared. "This is as true in the U.S. as it is in other countries."

"The place of the Church is on the frontiers, whether they be geographical, as many of them still are, or psychological, scientific, or intellectual," the moderator continued. "We also have a responsibility to be on the frontier of service as this new knowledge comes into being and is used by people."

Stressing that geographical frontiers are changing, Dr. Taylor said that in many cases what had once been Christian territory is again becoming a frontier for the Church," as in the inner city or the open countryside."

"The great masses of people left in the city are not being served because in too many instances we have moved our churches to more pleasant areas and have not left any kind of minis-

try behind," he said.

In too many cases, he added, the Church also has left the country with the result that many rural communities are becoming lost to Christianity.

A Washington mother was very much put out because the teacher insisted on a written excuse explaining her son's absence from school following a severe snowstorm. Whereupon the mother sat down and dashed off the following note:

"Dear Miss Kitty: Little Eddie's legs are 14 inches long; the snow was 18 inches deep. Very truly yours, Mrs. Johnson."

"How did you get on with Jeanette?" asked Dick.

The ardent young lover sighed. "I started off well," he replied. "I said I was knee-deep in love with her."

"Sounds all right," said Dick. "What was her reaction to that?"

The young suitor grimaced. "She promised to put me on her wading list," he replied.

Songs In The Night

By Senior-Major Christine E. McMillan

That there is such an angel, there can be no doubt. Sometimes we don't recognize the angel because of the darkness, but the angel is there, and afterwards we glimpse the shining of his wings and realize that we were being ministered to, and knew it not.

Too often we reckon our days of darkness as days of pure loss. We see only the shadows and fail to recognize the angel with the bright wings. We are blinded by the dark and forget that by searching many beautiful things can be found in the shadows.

To the city dweller, the darkness of a country night, or the blackout, is full of peril and hazard and even fear. He can go stumbling about night after night, complaining and grumbling, and missing all the secrets and treasures that are waiting for him. Or he can learn to accept the darkness, to drink in its soothing calm, surrender jangled nerves and troubled mind to its utter restfulness and to find healing and peace.

He can look upward and see there in the heavens all the wondrous pageant of the stars glittering with a splendor and brilliance never seen from lighted streets. He can hear the soft whispers of the wind in the trees, which is not so easily heard when the world is full of light.

And I am sure it is like that in our spiritual lives. The darkneses which come upon us are really angels—ministering angels, who come to us with their hands full of blessing if we would but recognize them and accept the blessing of their hands.

St. Paul knew all about this. He spoke of it often and especially in that chapter in Second Corinthians where he tells of all that befell him—shipwreck and imprisonments and stripes and many perils and sorrows, and above all that, a special "thorn in the flesh" which seemed to always

be with him, and yet he found the angel in the darkness, for he said that he gloried in these infirmities, for through them he had discovered the wonderful power of God, who said, "My grace is sufficient for thee; for My strength is made perfect through weakness" . . . a promise he would never have been able to prove had it not been for the darkness.

And even the Lord Jesus Himself, when passing through the darkness and heaviness of those fearful hours of temptation in the wilderness, when He was tempted to give up all that He had come to do and seek an easier way—even then, the angels came and ministered to Him . . . the angels of the darkness.

Many of us today are going through shadowed ways. The darkness lies all about us and we are in danger of missing the songs in the night, which make of our sorrows and difficulties stepping-stones to an enriched experience and a new knowledge of God and His love and power.

Let us seek for the treasures of darkness and, seeking, we shall find the inestimable treasures of His grace, we shall find the rich fulfilment of His promises and, best of all, we shall find our Lord Himself walking with us in the way.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.
Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

—The War Cry,

Vignettes from Hong Kong

The Widow's Hope "\$2.00 would keep her in business"

Widow's Hope — A Full Meal for 3 Children

Clinging onto the hillsides in Tai Hang is a cluster of flimsy wooden shacks, homes of hundreds of families eking out a bare day to day existence.

Life for these unfortunates is just a gloomy struggle for survival, and is plagued with worries as to where the next meal would be coming from.

Sitting in one of these dim squalid huts is a half-paralyzed widow, who had not been able to move out of her tiny six feet by eight feet hut for the past two years.

She is Wan Oi and she lives there with her three children, all of whom are too young to work.

The family of four has entirely no means of support, and lives on charity. The Social Welfare Department gives them food every week. "It is not enough though, so we just eat less," Wan Oi said.

As to clothing, they wear the worn out discarded clothes given to them.

Wan Oi is 39 years old and she has been a widow for five years.

She had seen better times in her younger days. Her husband had a cake shop in the country in Hoklo. They came to Hong Kong after the war.

In Hong Kong her husband became a vegetable hawker, but five years ago he died, after having been sick for over a year.

After her husband's death, she worked as an earth carrier at construction sites to earn a little money to support her three children—one son and two daughters.

But misfortune dogged her path, and one night about two years ago she suddenly fell from her hard wooden bed while sleeping, and she woke up to find that the left side of her body was paralyzed.

"I don't know how I became this way. I was not sick before it," she said.

Her daughter, who is now 15 years old, was preparing supper for the family. It was just a thin gruel with nothing to go with it.

They do not dream of a feast or new clothes. Just one full meal would mean a lot to them.

Ten dollars to Lutheran World Action makes possible the giving of one and one-half tons of food to desperately needy people like these.

\$2 Capital Would Keep Her in Business

"Sing Tao . . . Buy a Sing Tao" the tiny woman in a small chair called out to the pedestrians.

She is a familiar sight on the waterfront between Blake Pier and Star Ferry in the British crown colony of Hong Kong. Crowds hurrying home after office meet her selling evening papers.

Her hands are usually hidden under the pile of newspapers resting on her knees, but occasionally you catch a

May 10th is Lutheran World Action Day. Some of the gifts of that day go to help people in Hong Kong.

glimpse of them—they are deformed, and have been since birth. She cannot walk either as her right leg is also deformed.

Her name is Lee Poon Kiu, and she has to support two daughters. Her husband deserted her four years ago leaving her with the two children.

"I don't even have any capital now," she said. "I am getting these papers on credit," she added.

Lee Poon Kiu said that about two weeks ago she was arrested for hawking there, and was fined 90 cents. "All the newspapers I had with me were confiscated," she added. "I don't have a license. It costs US \$3.50 for one, and I don't have the money for it," she explained.

Every afternoon she and her elder daughter who is eight years old, sell newspapers on the street, to earn a little money.

In the evening they go back to the Aberdeen Street pavement which is their home.

Lee Poon Kiu does not want much. "All I want is US \$2.—for capital," she said.

It is just another sign of a deplorable lack of human sympathy and care that this physically ill-equipped woman has to continue to live a life of utter misery and despair.

You can help her and many like her by your gifts through your church for Lutheran World Action.

Sunshine Isn't Enough for Leung Pui

The sun shone brightly in Hong Kong, bringing a welcome respite from the biting cold of the previous day, but there was no warmth or cheer in the home of Leung Pui.

His eight-year-old daughter was crying. She was hungry. Too young to understand the meaning of poverty, she only knew that other children had something to eat while she had none. She wanted to know why.

The hapless father tried to console her, but besides kind words he had nothing to comfort her with. There was no money to buy her any food.

"I had no work for the past few days, so we have not eaten today," Leung Pui said.

"Her mother died about 20 days ago, and there is no one to take care of her," he sadly added.

Leung Pui lives in a little hut on the Lin Fa Kung hillside with his four children. They share the tiny hut with another family.

He had seen better days. At one time he had a small business of his own. He was the proprietor of a shop selling charcoal but he could not stand the competition of big business and about seven years ago went broke.

He moved up to the hillside with his family, and toiled as an earth carrier, and did some carpentering work to support his family. But he had no steady job, and a few days without work meant that the family would have to go hungry.

To add to his misfortunes, his wife became sick about three years ago. It was her lungs, and she had been sick until her death, towards the end of last year.

Leung's eldest daughter is 17, and she can help out the family slightly by working in a factory. It was, however, day to day employment, and the combined family income about US \$10.— to US \$12.— a month.

Although hard-up Leung is eager to see his children in school. Two of his children, a son and the youngest daughter, are studying at a free school.

Another 10-year-old daughter is however without schooling, and Leung would like to see her in some free school.

Assistance to families like this is part of the social welfare programs, supported with Lutheran World Action gifts through your congregation.

Deserted Boy Exists on Leftovers

He stood patiently outside the wholesale market in Hong Kong. A scrawny kid in a dirty, worn-out cloth jacket over a faded red sweater.

He was waiting for his evening meal—leftovers by families living nearby.

It had been more than a year since his mother left him to remarry; and he has been wandering in the streets, begging for a living since.

His name is Kwong Chi Cheong; he is 11 years old, but small for his age. He appeared quite intelligent when he chatted with a visitor from the Lutheran World Federation.

He, however, did not want to speak about his mother. He

dismissed the subject by simply saying "I don't know where she is . . . I don't know when she left."

At night he would climb up the hillside off Smithfield Road to the tiny hut which he shares with his elder sister, Kwong Po Ping, who is 13 years old.

His sister goes out to work as a maid servant. In the evening she comes home to take care of her younger brother.

"My father died long ago in the country," little Kwong said.

"I studied for a few months, but I am not studying now . . . I can write my own name."

A neighbor of his said that Kwong's mother left over a year ago. She took the elder and younger daughters with her. Kwong Po Ping, the elder sister, left the mother, however, in order to be with her brother.

The boy's father died about six years ago in their village in Wai Chow, Kwangtung Province, China. Kwong now begs for a living and on the bad days when he comes home empty handed, a neighbor would sometimes share his own meager fare with him.

The church cannot do everything here but a child like Kwong Chi Cheong should be a part of whatever we do. Children are the hope of the future and, if more is not done for them soon, possible its curse.

Lutheran World Action gifts are assisting more than 100,000 refugees each month in Hong Kong.

NEWS AND NOTES

(Continued from page 2)

ness to its concern and it should become increasingly evident to the community that the church does care about its commission under Christ, to preach, teach and reach.

The congregation has voted to begin construction of the new church in the fall of this year. The fall, 1958, in gathering of funds for building, conducted entirely by the congregation, brought in a total of nearly \$24,000.00. Building fund cash on hand totals \$6,000.00, with an additional sum in promissory notes and pledges. The first units to be built will be the church sanctuary with a seating capacity of 300, Sunday School rooms, and church offices. The parish hall and additional school units will be built at a later date as prescribed by the master plan. The master plan has utilized the five acre site in such a way that adjustments in future development can be made while retaining a unified church plant.

Luverne, North Dakota, Ralph Spear, pastor. When the pastor arrived in August his family was pleased to move into a newly painted parsonage. Since then, the bathroom has been tiled and

painted, and an oil furnace has been installed.

A "cry-room" has been built in the rear of our church which is well equipped for its purpose, having a loud speaker, a large window viewing the sanctuary, and comfortable seating for its guests.

Merger. Early last fall the Luther Leagues of Luverne and Hofva united to make a single parish League. So far this change has worked out very well.

Perhaps the most significant happening in our church is the mutual desire of the Luverne and Hofva (Augustana) parishes to become a two church parish of the U.E.L.C. Steps have been taken to make this a reality in the near future.

A junior choir has been organized in the Luverne Church and a senior choir in the Hofva Church. It adds much to the spirit of worship to have two choirs in Luverne and a new and very interested and active choir in Hofva.

Our Lenten Service attendance was undermined to a certain extent by basketball and tournaments, but those who did attend experienced a deepening of their Christian faith.

Christ in our Home devotional booklets are being supplied by the Ladies Aids for all members of our parish. Members are encouraged to use them in family devotions where possible, and in private devotions where family devotions are not possible.

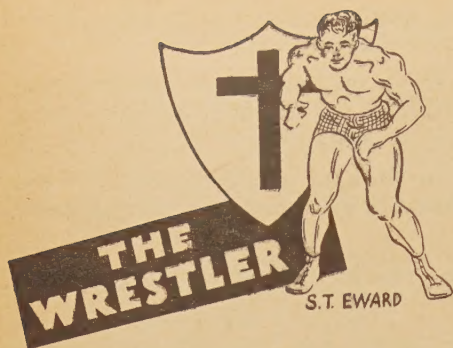
While there have been several "outward" changes and improvements in our parish, we are confident that there has also been an inward spiritual growth among us as the Word has been preached and the sacraments rightly administered.

Lynwood, Calif. St. Paul's Lutheran Church, Allan D. Hansen and Douglas J. Toepel pastors. The congregation report 1615 baptized members. It has a budget of \$90,000, \$22,000 of which are synodical and missionary activities. Sunday School enrollment is 1090 with 96 on the teaching staff.

The congregation conducts a parochial school with 204 children. It had a budget of \$36,000. The congregation has all the organizations that any congregation has. It also has a literary guild and a rifle club.

Blair, Nebr. Pastor George Pallesen was installed at First Lutheran Church, Blair, Nebraska, April 5th.

(Continued on page 13)



JUGGLING IN THE COUNCIL ROOM

The church council was fulfilling its annual duties. It was surveying the membership of the church. Their records were checked; their communion record, their attendance record and their giving record.

The report revealed that there were a number of people who were not credited with any gifts of cash the previous year. This was material for serious discussion and action.

The treasurer of the church made the observation these people were costing the congregation precious money. The synod, he noted, charges the congregation with each confirmed member reported. Therefore, he concluded, it would be to the advantage of the congregation to cut the confirmed members to the "bone." The less they report, the less the congregation will be required to pay.

His line of reasoning was countered by another member of the council. This councilman observed that even though the congregation did not actually "collect" anything from these members, it did report them as members, and should, therefore, pay for them anyway. The only action open to the council would be to strike these non-paying members from the rolls or to pay for them.

A councilman much more discerning and astute suggested that it might be possible to place these non-payers on an "inactive" roll and thus save money for the church while still being able to boast of a large membership.

There are two things wrong with the solution. The New Testament does not provide for any type of Christian or church member that is inactive. It is inconsistent with the nature of Christianity to be an inactive church member. It is also unfair to the person who is placed on an artificially created inactive list for the sake of saving money without informing the persons of their status. The church owes the members a report of any change of their membership status.

I Like The Ansgar Lutheran

Editor, The Ansgar Lutheran

Sir:

Quite apart from the fact that you graciously include in your paper my weekly ruminations, I like the Ansgar Lutheran. I think the main reason is that your weekly periodical is different! It is frank! It calls a spade a spade. This is particularly true of your editorials. Not only are they frank, but they show a considerable depth of insight.

I am aware of the fact that you have no office facilities at church headquarters, no secretarial help to speak of, and that you get only a token remuneration for your work. For this reason I can understand your inability to polish the articles and editorials to the point of linguistic perfection. But perhaps this is better. Certainly no one can be in doubt as to what you mean when you write. Your editorial language is spoken language, not written. No doubt this is because as you write, you feel that you are speaking. This is only natural for an editor who is also a busy and successful parish pastor.

What further pleases me about your paper is its variegated coloring. The language and contents are not stereotyped, as is the case in a number of Lutheran publications in America. You are willing to include newsworthy stories and opinions whether they are popular or unpopular, controversial or not. This is good. I believe there is no other way for an editor to serve toward getting people to think. People must know both sides of issues if they are to make decisions. If they know only one side, they don't decide, they just slide.

May I also point to what I consider the most valuable aspect of your editorial policy, namely, your self-assumed prerogative of acting as a critic of your own synod. In this respect your paper is quite unique amongst American Lutheran church publications. This may be partly due to the fact that you live some distance from Blair and are not in the position of other editors who have the "cardinals" of the church breathing down their necks every moment, but from what I know of you, I think it is also due in part to the fact that as a man you could have it no other way. I believe that you would assuredly risk your office for this sacred right. Indeed, you have done so many times.

Hereby you encourage a spiritual activity which is as important for synods as it is for individuals—self-examination and criticism. When a synodical weekly becomes a mere propaganda sheet for synodical officials, it has lost its democratic character. So I am happy for the character of the Ansgar Lutheran. You let the chips fall where they may. I know that your critics don't always like it, but that, too, is a wonderful thing.

It has seemed to me for a long time that in church circles, if anywhere, men should be able to criticize each other's viewpoints without fear of being misunderstood or of having motives doubted. While some of the letters to the editor do lower themselves to the personal level of attack, and even some of the articles from disgruntled souls, most of the opinions voiced in Ansgar Lutheran are sincere, right or wrong. Perhaps it is good that some letters or articles do get too personal (and therefore unrational), because this enables deeper Christians to see how the devil can twist motives. What I admire is that you apparently print almost all that you receive in your mails.

So, I say let the screaming voices scream, and let the rational minds speak, that thereby the mind of the UELC may truly be known to ourselves and others.

Yours,

Scrip Sundry.

Sunday School and Juvenile Delinquency

If parents would throw full support behind them, the Sunday schools could end juvenile delinquency in this country, a leading theologian declared in Buck Hill Falls, Pa.

The trouble is, he warned, adults don't understand the Sunday school, what it could do or their part in it.

Far more adults in the Sunday church school and far more Christian families at home are needed if the problem is to be solved, said Dr. Nels Ferre, Newton Centre, Mass.

Dr. Ferre, professor of theology at Andover-Newton Seminary, addressed a staff meeting of the National Council of Churches.

"Only through children can the world be changed," Dr. Ferre pointed out, "but such a result cannot be obtained until we have the combination of people completely dedicated both to their families and to Christian truth."

Americans are "interested" in their children, he said, but they don't realize that "nothing is more important on earth" than strengthening the Sunday school. "The one thing children need the most, they're not getting."

Too many Sunday church schools, he stated, are "starved" for adult teachers, and too many only "occupy time."

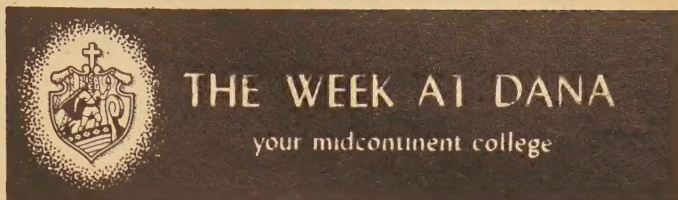
He called for "lessons which are terribly important" and "more adults."

Churches which are unaware of the vital necessity of more teachers are not adequately serving children, he declared.

"A conscious conviction of the value of the Sunday school has not been caught by our people," Dr. Ferre stated. "Church members must assume responsibility."

Speaking about the home, he emphasized, "if we are to wipe out juvenile delinquency, another requirement is that the home become Christian and the Christian home 'fully Christian'. Also, the father must be 'loving' and 'fully strict'."

"Family devotions—too seldom practiced today—and the church school are both basic to success with young people," he said, "and are necessary supplements to each other."



What Is Christian Higher Education?

By Rev. Lloyd Refsell

The manager of a department store opened the door of his place of business one morning and found that a terrible thing had happened. During the night some pranksters had broken into the store, and had gone through all the merchandise, re-arranging all the price tags.

The tragedy of many lives today is that people have lost their sense of values. They have no way of distinguishing the true values from the false, the pearl of great price from the imitation pearl. They are easily swayed by the latest jangling commercial on television, or the results of a public opinion poll. Our values are too often "what every one else is buying."

The aim of Christian higher education is to confront young men and women with the challenge of God's claim upon their lives. Someone has called religion, "the fourth **R** in education." In addition to "reading, 'riting and 'rithmetic" our sense of values must be planted and nourished. We need to develop a personal standard of things that are "true, honorable, just, pure, lovely, gracious" (Philippians 4:8) rather than look to the crowd, the mass, the majority to provide us with such a standard.

April 12, 1959 has been designated Christian Higher Education Sunday in our churches. This is the time of the year when high school seniors are busy planning their future, and asking, "Shall I go to college next year? What kind of higher education will give me the greatest help and satisfaction in preparing for my life's calling?" Let us encourage our young people to consider a church college, which will help them choose the values that are priceless and eternal.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Greater Than His Music Was

THE COURAGE OF HANDEL

By Dorothy C. Haskin

During the year of 1741 the gay court world of George II of England forgot its former favorite composer, George Handel. The fluctuating fancy of public opinion turned from his music, and driving work habits had broken his health. He was a failure, and the King disliked a failure, or any thought of one. London society was convinced that Handel was through and would be heard of no more.

When Handel was at this low ebb, to the bleak house on Brook Street came Charles Jennens, a wealthy man who devoted his life to literature criticism and the composing of librettos. He had gathered together passages from the Bible which he felt were fitting for an oratorio.

The flesh-weary, heart-broken Handel studied them, and so tremendous was his courage that one sultry August day he sat down to his harpsichord and began to compose. Day after day, page after page, line after line, he wrote. His manservant brought his food to him on a tray, and returned an hour or so later to find it untouched with Handel staring at apparently nothing, a look of ecstasy on his face. For twenty-four days he lived in a semitrance; as he exclaimed "I did think I did see all Heaven before me, and the great God Himself."

This was the spirit of the man who gave the Christian world its greatest Easter oratorio, **The Messiah**. Besides it, he wrote approximately forty operas, twenty-four oratorios, including **Samson Agonistes**, **Jephtha** and **Joshua**, as well as innumerable vocal and instrumental pieces.

He was one of the world's geniuses; a lonely man given to taking long walks alone, to eating alone, to working alone. He inherited a strong constitution but he abused it. All his life it was his custom when composing to work day and night, without food.

He lived in a simple house on Brook Street, his solitude broken only occasionally by the rumble of a horse-drawn vehicle, or the shuffle of a sedan chairman carrying a glamorous lady to a time of gaiety. He would go to the opera house and spend nerve-racking hours, dealing with temperamental sopranos, and sulking tenors, conducting the orchestra. Then he would go home to compose, sleeping little. He never married, had scant

interest in women, throwing his vigor and valour into his work.

One reason his life as a long struggle against odds was due to the fact that in his day musicians were not appreciated. During his boyhood in Halle (Germany) the only musicians were the church organist, and the town choir, which sang in front of people's houses, hoping for coins to be thrown to them, or occasionally a piece of goods would be given to them. They were beggars, usually ending their lives in a charitable institution.

Therefore he struggled against constant lack of money, twice on the verge of bankruptcy, detesting the patronage of nobles, seeking to prove his right to earn his living as a musician. It was a long, uneven struggle, that took courage and faith each step of the way. There were periods of complete defeat, but no discouragement matched his valour. He fought ever upward, his unswerving courage rewarded with financial victory, and complete acceptance of his music not only by London but by the world.

He was in a low period when he wrote his magnificent **Messiah**. After he had completed it, he put it in his desk drawer where it lay for seven weeks, apparently forgotten. Then he received an invitation to go to Dublin, Ireland to give several concerts. What an encouragement! If London did not want him, others did!

He gathered together a number of musical scores, a few of his best singers and at the beginning of November, 1741, left for Dublin. There he was received with acclaim. He happily gave a number of concerts, saving his latest and greatest work for the Easter season. The first public performance of **The Messiah** was a rehearsal.

Then it was announced in the papers that Mr. Handel's Grand Oratorio would be performed on April 13, and please, would the ladies refrain from wearing hoops and the gentlemen from wearing their swords? By this cooperation eight hundred people, instead of the usual seven hundred, were able to crowd into the music hall. They listened, they were impressed, and the next day **Faulkner's Journal** wrote, "Words are wanting to express the exquisite delight it afforded to the admiring audience."

(Concluded next week)

OUR YOUTH DIRECTOR

What Are You Going To Be?

By George J. Robertson

There are three very important decisions which you are working on if you are a teen-ager. They are:

1. Will I or will I not be a follower of Jesus Christ?
2. Who, or what kind of a person will I marry?
3. What am I going to choose as my vocation?

It is the third decision we want to think about as we enter the month of April. Why April? Because the Luther League theme for April is:

"FORWARD WITH CHRIST FOR SERVICE IN HIS CALLING."

Christ called you to be His child . . . "to live under Him in His kingdom, and to serve Him in everlasting righteousness, innocence and blessedness . . ." He has equipped you with certain talents and skills. The question you must decide is, what kind of work does God want me to do?

But, you ask, how can I find out what God wants me to do? You know you can't expect God to pay you a personal visit and tell you. Neither do you expect Him to phone you or write you a letter. But there are certain ways in which God tells you what He wants you to do.

FIRST . . . Most likely He has equipped you with talents and aptitudes for the kind of work He expects you to do. So, it is a good idea to study yourself. Find out what your talents and aptitudes are. Talk it over with your high school teacher, your parents, your pastor, and your vocational counselor. They may see things you have overlooked because you are so close to yourself. Your hobbies and your part-time employment may give you an idea about the kind of work you are best equipped to do.

SECOND . . . Consider the needs of the world. As a person who has been purchased by the sufferings and death of Christ, you want your life to count where it is most needed in service to Him by helping meet the needs of the world. Get the facts about the needs in many fields. Don't forget that one of these fields is your church. Your church offers employment in these fields:

EVANGELISM . . . There is a great need for pastors, missionaries, chaplains, parish workers, youth directors, ministers of music.

Youth Office Bulletin Board

NOW YOU CAN HEAR

MESSAGES AND MUSIC OF YOUTH DAY AT THE NORTH HOLLYWOOD EVANGELISM CONFERENCE THROUGH TAPE RECORDINGS. A RENTAL OF 50 CENTS PER REEL IS THE ONLY CHARGE. ORDER BY NUMBER OF REEL FROM YOUR YOUTH OFFICE.

REEL NO.

- | | |
|-----|--|
| 11, | Sat., 9:00-11:15, Mrs. Wold — Dr. Sagabiel |
| 12, | Sat., 11:15-2:40, Dr. Norstad — Pastor Schmitz |
| 13, | Sat., 2:40-6:00, Pastor Petrusson — Dr. Thompson |
| 14, | Sat., 5:00-8:15, Group report, Smedsrud, Youth Fun, J. Knutson and Massed Youth Choirs |
| 15, | Sun., 3:30-5:00, Closing Rally, Choral Union, Dr. J. Knutson |

MEDICINE . . . The church operates many hospitals and dispensaries. There is a constant need for doctors, clinical nurses, nursing supervisors and teachers, public health nurses, hospital administrators, and bacteriologists, etc.

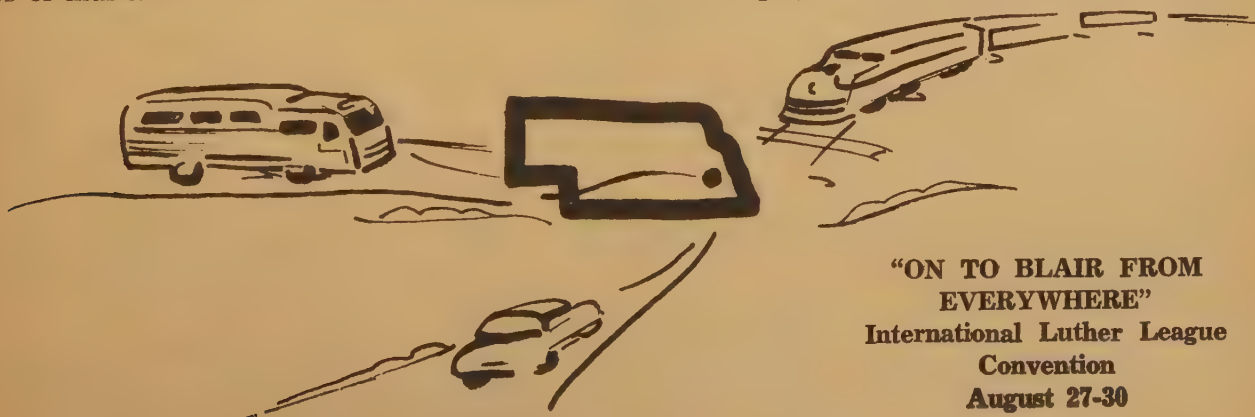
EDUCATION . . . If you are interested in teaching, the church can use your services as an elementary or secondary school teacher, college teacher, teacher of religious education, director of parish education, seminary professor or literary worker.

SOCIAL WORK . . . Group workers and occupational therapists are needed in the church's expanding work with retarded and handicapped persons.

TECHNICAL AND BUSINESS . . . Believe it or not, your church needs airplane pilots, mechanics, agriculturists, accountants, business managers, office workers of many kinds.

THE ARTS . . . Staff artists, art instructors, musicians, and creative writers are also needed.

When you think of the great task Jesus gave to His church, to "go and make disciples of all nations," and when you realize that non-Christian religions and paganism are gaining on the church today, don't you think you should consider seriously the possibility of serving as an employee of the church? Think it over.



**"ON TO BLAIR FROM
EVERYWHERE"**

**International Luther League
Convention
August 27-30**

BY THE FIRESIDE

Spring Prayer

By Solveig P. Russell

Dear God, thy love has brought again
 The miracle of spring!
 I hear thy tender voice
 When nestlings sing
 And small winds drift
 Across the greening hills
 To sway the violet's feet
 In woodland rills.
 I hear thy voice, dear God
 And kneel to pray
 That I may listen close
 Every day,
 And that the spring will waken, too,
 New growth in me,
 And freshen wells of strength
 Attuned to thee.

The youth, the child, the aged man
 Too blind was I to see
 In needy ones Thy lovely face,
 Thus I missed seeing Thee.

The War Cry

ANALYSIS OF LOVE

By Rose Stone

Love is warmth but not heat.
 Love is action but not compulsion.
 Love is affection but not possession.
 Love is fellowship but not familiarity.
 Love is directing but not tyranny.
 Love is yielding but not weakness.
 Love is believing but not credulity.
 Love is contentment without honor.
 Love is giving without demanding.
 Love is drawing without force.
 Love is concern without worry.
 Love is out-flowing without depletion.

—The Gospel Herald

GOD'S PLAN

By William T. McElroy

We believe that God has a plan and purpose for the world and that He calls everyone of us to have a part in that plan. That is why the task of the farmer as well as the minister of the housewife as well as the missionary, is a "divine calling." If that is true, can we not see why God makes no such distinction as men make between the "sacred" and the "secular?" The Bible uses the same word to denote both the call of the Gospel to follow Christ and the call to the individual to fulfill his daily tasks. There are then no "secular" callings. All honorable and useful work, done in the right spirit, is a call from God to service to Him and to our fellowmen.

—The Christian Observer

THE FARMER

By Bess Berry Carr

From early morn to setting sun
 The farmer goes about his lands;
 He plows and plants that every one
 May reap the harvest of his hands.

He finds contentment and a peace
 In using strength of heart and mind;
 He prays there will be large increase
 For sustenance of all mankind.

His faith and hope are in the soil;
 He knows life springs from every clod
 The work is humble, but his toil
 Brings him more closely to his God.

THE DEVIL WON'T LET YOU ALONE

By Rudolph Norden

We have in Chicago an 86-year-old retired pastor whose cheerful disposition and abiding youthfulness of spirit help keep the rest of us young. He is always available for guest preaching, assisting at Communion services, and performing other pastoral duties.

When you offer to have a private car pick him up, he says, "Never mind. I can come on the bus."

In the vestry of Christ Lutheran Church, Logan Square, Chicago, I recently said to him, "You are an inspiration to your brethren in the ministry and to their parishioners."

Rev. Charles A. Waech replied: "I enjoy living, for my God and my Savior are daily with me. But I must say that the devil brings to mind instances when I as a pastor failed. He tells me that I did not always perform my pastoral duties as I should have. He does this to deprive the Christian of the assurance that all his sins are forgiven in Christ."

It is not surprising that the devil should attack the vital doctrine of the forgiveness of our sins. The Biblical doctrine that we have full forgiveness for the sake of Christ's merits is the chief article of the Christian religion and the Christian's only source of comfort.

This being so, Satan, a master strategist, seeks to undermine it. The evil Foe wouldn't bother about the assurance of forgiveness if it were a marginal truth of Holy Scripture. Because it is the foundation of our comfort, he can't let it alone.

The devil's contention to the contrary, the forgiveness of our sins remains the keystone of the Christian's faith and hope.

We need to keep this truth before us when the Tempter wants to haunt us with the memories of our failings. They are all forgiven. God says so.

—Lutheran Witness

FATHER, WHEN ASKED THOU ME

By Brigadier Dorothy Phillips

Father, when asked Thou a light of me

Along the road of truth,
 And I refused my candle's gleam?
 Oh, that seeking, earnest youth?

Father, when asked Thou some bread of me,

And with my loaf I ran,
 Giving Thee not one small piece?
 Oh, that hungry, frail old man?

Father, when asked Thou a drink of me,

And I in manner wild
 Displayed to Thee my many tasks?
 Oh, that thirsty, little child?

NEWS AND NOTES

(Continued from page 7)

Dolliver, Iowa. A farewell party to honor the Rev. and Mrs. George Pallesen and Timmy was held on March 1 at the Dolliver Evangelical Lutheran Church.

Rev. Pallesen preached his first sermon from the pulpit of the Dolliver church eleven and a half years ago. He has been a good and faithful shepherd to his flock during these years. He has made the gospel of Jesus Christ alive in his own life and thereby set an example for his flock. The relationship between the pastor and the congregation has been a good one, and it was difficult to bid this family a farewell.

Rev. Pallesen and his family will move in April for Blair, Nebraska, where he has accepted a call to the First Lutheran Church.

An unusual feather corsage was presented to Mrs. Pallesen. It was made by Miss Nadine Stillman.

Three small children gave a welcome to open the program. Mrs. Galen Heber sang a solo number, accompanied by Mrs. Neill Finn. Mrs. John Verichs acted as Mistress of Ceremonies and she gave a tribute to Rev. Pallesen. Dick Barrett responded with recitation. A humorous reading was given, and then a movie film with pictures of some of the members of the congregation and the Dolliver townspeople was shown.

Devotions, based on the 46th Psalm, was given by Jens Nielsen. A member of the Sunday School, Vicky Hating, recited a closing poem.

Mervan Rasmussen, president of the church board, presented the Pallesens with a purse of money from the congregation. An unusual Guest Book was also given to the Pallesens. The cover of the book held a sketch of the Dolliver Church, and other pages contained actual face photographs of each member of the congregation. The photographs were on figures placed as if in the pews on a Sunday morning.

(Continued on page 14)

CHURCH PLEDGES SUSPENDED PASTOR COMPLETE SUPPORT

WHITEHALL, Wis. — St. Paul's Lutheran church's six-member council has demanded that the Evangelical Lutheran Joint Synod of Wisconsin's Western District return \$765 which the congregation sent to it before Pastor Richard L. Burge was suspended.

Mr. Burge was removed by the district from the roster of synod ministers for taking Holy Communion with clergymen of the Evangelical Lutheran Church and permitting women in his congregation to vote. He has refused to recognize the suspension.

In a letter to district officials, the council said it was giving its "com-

plete support to our pastor now and in the future."

"It is impossible for us to accept your action against our pastor as being valid," the council declared. "You have departed from all good Christian conduct and order. None of your actions are based on the Bible.

"Your departure from accepted Lutheran doctrine and practice has forced us to ask that the offering from our mission's festival of last September be returned to us immediately."

The council added it would be "happy" to support the district again "when you return to the teachings of the Bible."

A LOOK AT THE RECORD

shows

Continued Progress

in

1958

★ **A NEW BUILDING.** Early in 1958 we moved into our enlarged and modernized Home Office building. Increased work space promotes more efficient operation and better service to our policyowners.

★ **INCREASED BUSINESS.** A 13% increase in issued life insurance over the preceding year. Evidence of the confidence people have in our product and our company.

★ **INSURANCE IN FORCE.** Lutherans now own nearly a half billion dollars of Lutheran Mutual life insurance.

★ **ASSETS.** Our assets now amount to \$98,738,031, an increase of almost \$9,000,000 in the past year.

★ **INCOME.** Total for 1958 was \$16,986,885, up from \$15,383,496 in 1957.

★ **SURPLUS FUNDS.** An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now \$7,578,533.

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

I. Lyle Guyer

P. V. Hansen

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

"A Tradition of Faithful Stewardship Since 1879"

		Fiscal Yr. Calendar 1958	
		Luth. World Acti	
		Total	Synodical
Budget			
Forward Phase			
Previously acknowledged		\$354230.12	\$350704.61
Elk Horn, Ia., Elk Horn Luth. S. S. for South America Missions		33.89	33.89
Detroit, Mich., Northwest Trinity Lutheran Church for Synodical Quota \$300, Lutheran World Action in full \$236.35		536.35	300.00
Northfield, Minn., St. Peter's Luth. Church, Circle 1, for Sudan Mission		25.00	25.00
Cushing, Nebr., St. John's Luth. Ladies Aid for Lyle Kohler, Sudan Mission		60.00	60.00
Minden, Nebr., Bethany Luth. Church for Synodical Quota		300.00	300.00
Flaxton, North Dakota, Rev. Virgil Anderson for Forward Phase		10.00	10.00
Racine, Wis., Rev. E. R. Andersen for Sudan Mission \$50, Santal Mission \$50		100.00	100.00
Pasadena, Calif., Bethany Luth. Church for Synodical Quota		200.00	200.00
Kankakee, Ill., Trinity Luth. Church for Synodical Quota		84.00	84.00
Mr. and Mrs. J. Christensen, Miss Juliane Jensen, Mrs. Mette Andersen in memory of Mrs. Hulda Wilson for Pension Fund		6.00	6.00
Council Bluffs, Ia., Mr. and Mrs. Martin Hedegaard in memory of Carl Jager for Home Miss.		2.00	2.00
Omaha, Nebr., Pella Ev. Luth. Church for Synodical Quota		650.00	650.00
North Luck, Wis., St. Peter's Luth. S. S. for Children's Homes		22.40	22.40
Neenah, Wis., Our Savior's Luth. Church for Synodical Quota		1000.00	1000.00
Whittier, Calif., St. Andrew Luth. Church for Synodical Quota \$176.94, Forward Phase \$32.87, LWA \$23		232.81	209.81
Cedar Falls, Ia., Mr. Herman R. Kasiske for Foreign Missions		5.00	5.00
Westby, Mont., Daneville Luth. S. S. for LWA		10.00	10.00
Racine, Wis., Given in memory of Mr. Emil Hansen for Oaks Indian Mission by Mr. and Mrs. Oscar Christensen, Mr. and Mrs. Erik Christensen, Mr. and Mrs. Auge Thomsen, Mr. and Mrs. James Matson, Mr. and Mrs. Einar Peterson, Mr. and Mrs. Almond Woodard, Mr. and Mrs. John Hansen, Mr. and Mrs. Carl Mickelsen, Mr. and Mrs. Peter Andreasen, Mr. and Mrs. A. Sleserenco, Mr. and Mrs. Harry Andersen, Mr. John Petersen, Miss Martha Poulsen		13.00	13.00
Transfer from brokerage to General Fund		1200.00	1200.00
TOTALS		\$358720.57	**\$354925.71
			\$ 3794

** Included in this amount are special gifts for Forward Phase amounting to \$7,987.79.

Received with Thanks.

Blair, Nebraska, March 28, 1959.

P. V. Hansen, Treasurer

NEWS AND NOTES

(From page 13)

Mrs. John Frerichs had made the book with the help of the congregation.

A gift of the New Testament Revised Standard Version was presented to the Rev. Pallesen from the Sunday School by Bonnie Barrett.

Mrs. Mervan Rasmussen, president of the Ladies Aid, presented a silver coffee and tea service from the Ladies Aid and other women of the church.

Rev. and Mrs. Pallesen expressed their gratitude and farewell remarks.

We thank God for having sent us Rev. Pallesen and his family and for their devoted ministry these many years. They have meant much to us, and we shall never forget them. We pray that God will continue to bless the Pallesens' work in God's Kingdom.

The Rev. Kaphingst will begin his ministry at the Dolliver church in April. He is the pastor of St. Peter's Lutheran church in Ceylon, Minnesota, which belongs to the A.L.C. church. Rev. Kaphingst will serve both churches.

PASTOR AND MRS. FRED JACOBSEN HONORED

Members of Trinity Lutheran Church in Albert Lea surprised Pastor and

Mrs. Fred Jacobsen on Sunday, March 15, by having a fine dinner and program in their honor. The people of the church wanted to show their appreciation to their pastor and his wife for faithful work in Christ and at Trinity in a special way. Over 400 people attended the pot-luck dinner and program in Trinity Hall, immediately following the second worship service that Sunday morning.

The theme of the program was "The Green Thumb," a slide presentation based on Pastor Jacobsen's ability to make things grow. It is known that he learned the Florist trade in Denmark, and earned his way through school in America by working as a florist.

Roger M. Nelson was the master of ceremonies and he directed a male quartet during the program. Irvin A. Sorenson showed the slides which he had drawn and made up to illustrate the script, written and narrated by Robert A. Christenson. Garland Mortensen spoke on how Pastor Jacobsen's "Green Thumb" had benefited Trinity. At the close of the program, Dr. J. C. Ranieri, president of the congregation, presented Pastor and Mrs. Jacobsen a check from the members, making it

possible for them to take a trip Denmark if they so desire.

CLERGY SOCIAL SECURITY FILING DEADLINE, APRIL 15

Clergymen who have not yet taken the necessary steps to be covered by social security have until April 15 to file the required waiver. They will be eligible for social security coverage if they earned \$400 or more during each of any two years from 1951 through 1958. However, failure to file a waiver certificate by the April 15 deadline will mean a complete loss of future coverage or benefits from the federal social security program.

HELP WANTED: We need a lady by May 1 to make her home with us and to do general housework. Good home and good pay in a pleasant community.

Holger Lindholm
Audubon, Iowa

NLC Assures Mo. Synod of Doctrinal Basis to Talks on Cooperation

The National Lutheran Council has assured the Lutheran Church—Missouri Synod that doctrine will be discussed in exploratory talks it has proposed on present and future cooperative activities of Lutheran bodies in America.

The assurance was given by Dr. Paul C. Empie, executive director of the NLC, in a letter sent on March 23 to Dr. John Behnken of St. Louis, president of the Missouri Synod.

Dr. Empie pointed out that the Council, being an agency rather than a church, "cannot engage in discussions involving church fellowship in the fullest sense of the term."

However, he added, the NLC "most certainly can and will examine with

you the doctrinal implications of cooperation between Christians."

"We believe that with God's blessing such discussions would be mutually helpful," he said.

The NLC's invitation for an exploratory meeting to discuss future possibilities of Lutheran cooperation and ways of furthering it was extended to all four members of the Lutheran Synodical Conference. In addition to the Missouri Synod, it includes the Wisconsin Synod, the Evangelical Lutheran Synod (formerly Norwegian Synod) and the Slovak Church.

Dr. Empie disclosed here that the Council's invitation has been officially declined by the Evangelical Lutheran Synod, through its president, the Rev. M. E. Tweit of Lawler, Iowa.

Stressing that "there must be doctrinal unity before there can be any cooperative relationships between churches in religious matters," President Tweit expressed regret that "there is such a fundamental difference between us in teaching on various doctrines of Holy Scripture."

"The confession and teaching of a church is finally also the faith and belief of that church," he added. "It is no secret that we differ greatly in confession and teaching with the various members of the National Lutheran Council. So, while we thank you for your invitation, we must decline your kind invitation for the reasons stated above."

Acknowledgment of the NLC's invitation was received last fall from the Wisconsin Synod, whose president, Dr. Oscar J. Naumann of St. Paul, Minn., said it would be presented to the Synod's Standing Committee on Church Union at its next meeting "and an official reply will follow."

SAYS AMERICAN CHURCHES HAVE LOST SOCIAL CONCERN

Churches of North America "have lost much of their social concern," Dr. Liston Pope, dean of Yale Divinity School, New Haven, Conn., said at Toronto, Canada.

He told the annual meeting of the Board of Evangelism and Social Service of the United Church of Canada that, in contrast, the churches of Europe, Asia and Africa are talking and acting in terms reminiscent of the old Social Gospel movement in the U. S.

Statements issued by ecumenical assemblies from Edinburgh in 1910 to Evanston in 1954 were imbued with "a notable spirit of social responsibility," he said.

"Meanwhile," he added, "the churches and ministers and theological students in America have lost much of their social concern, though no such generalization can apply to them all."

Social action agencies in nearly every major denomination and inter-denominational body are the outgrowth of the Social Gospel movement, Dr. Pope said.

Today, he said, the ecumenical movement is in many respects the successor to the Social Gospel movement, as it has a strong sense of Christian social responsibility and racial justice.

UELC Being Tested

We found ourselves musing a bit when the Easter issue came. The synodical treasurer's report indicates that we are running into the final weeks of our synodical annual ingathering. The last receipts reported were March 21, 1959.

The congregations were still about \$130,000 short of paying their quota.

The next six weeks will test us. Do we mean to get it paid? Of course, we all want to get it paid, but it takes a good deal of care to do so.

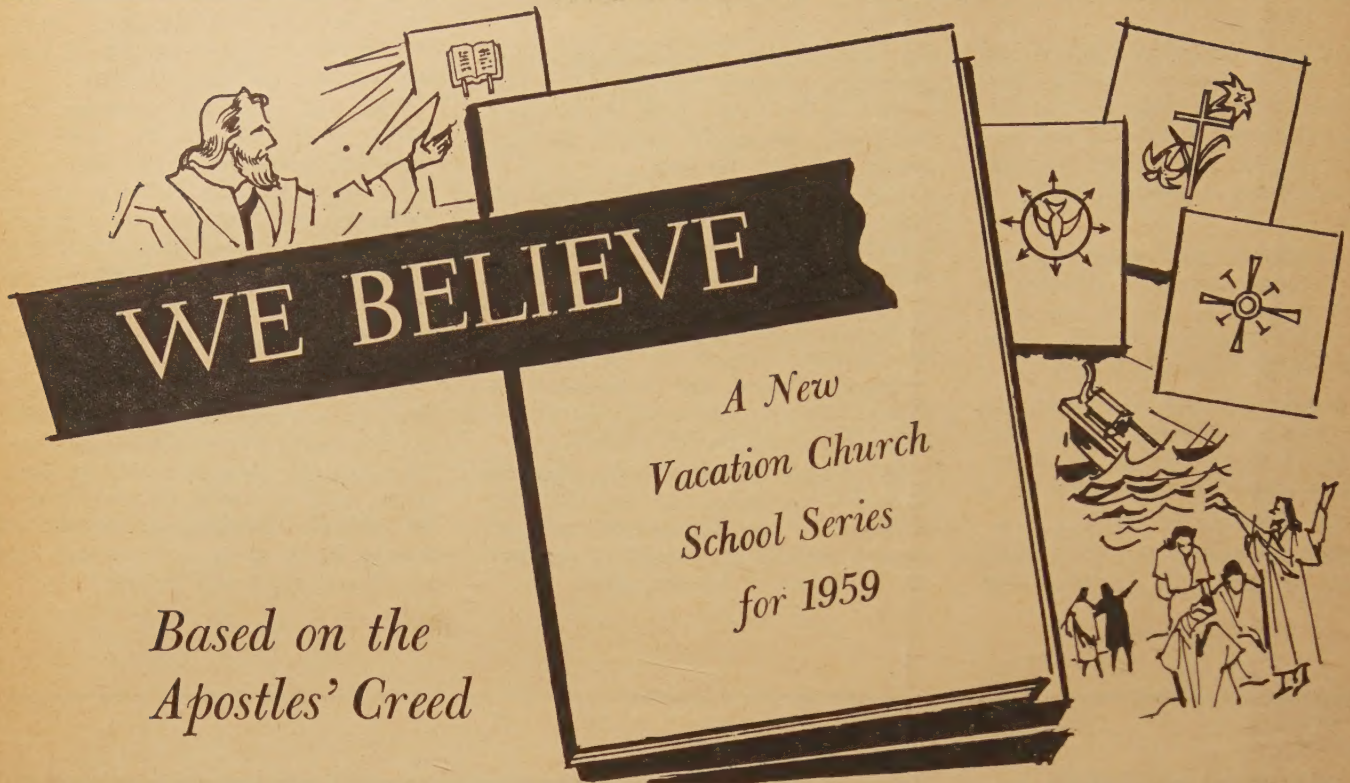
Just check, how much is left of your quota? The UELC has a high record in giving. Let us keep that high record as we enter the last lap on our synodical journey. By May 1st we have only 20 months left of our synod.

We shall come with our banners flying when we in April 1960 join the other delegates marching to the place of organizing The American Lutheran Church.

This reaches the readers April 6th. We shall watch the weekly reports from now on with great interest.

Shall we pass the test? Yes, and we shall take care of a goodly sum of the Forward Phase also?

Read our editorial on page 3. Here we have a chance to do something about the sick and the dying sheep. If we fail in this test, some sheep will die, and the Lord wants them to live!



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